8:Boas E-5 (1886-ca. 1890)1897
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to him and takes him up to the sun, where he is initiated. Early one morning he returns, and is heard outside the houses. He has lost all his hair, which, it is believed, has been torn out by the strong breeze blowing in the higher regions. He is quite naked, and bites everyone whom he can lay hold of. If he can not catch anyone he will bite his own arm. It is believed that he has lost his soul, which fled from the body when the spirit came to him. Therefore the shamans must try for four days to recapture his soul. The night after they have recovered it the Elaxō'La dances, clothed in a bearskin and wearing a large head ring, heavy bracelets and anklets, all made of red cedar bark. Sometimes he appears wearing the mask of the S'ā'Lpsta (fig. 200), the spirit which initiated him. This mask corresponds exactly to that of BaxbakualanuXsi'wae of the Kwakiutl. Some Elaxō'La do not bite people, but merely devour raw salmon or tear dogs to pieces and devour them. Those who bite people will also devour corpses. The Elaxō'La has to observe a number of regulations. For four years after his initiation he must not gamble. He must stay away from his wife for one year, but this period is being reduced to one month. For two or three months he must not leave his house.

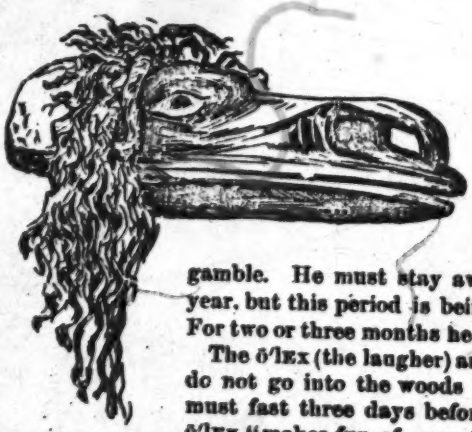

Fig. 200.
MASK OF THE S'Ā'LPSTA. Bi'lxula.
Cat. No. 77000, U. S. N. M. Collected by F. Boas.

The ō'lEx (the laugher) and the dā'tia (the thrower) do not go into the woods to be initiated, but both must fast three days before their first dance. The ō'lEx "makes fun of everything" and scratches people with his nails. The dā'tia carries stones and sticks and breaks household goods and canoes. If he has destroyed some object during the day, he pays for it at night when he dances. The ō'lEx and the dā'tia, after they have danced, must stay in their houses for one month.

If a person transgresses the laws of the kū'siut, for instance, when the Elaxō'La gambles, or when a man performs a dance to which he has no right, also when a person derides the ceremonies or makes a mistake in dancing, his punishment is death. The chiefs assemble in council and the offender is called before the court. After his offense has been proved, he is asked whether he is willing to suffer the penalty of death. If he is not willing and one of his relatives is found willing to take the penalty on himself, the guilty party is spared and the substitute killed in his stead. The execution of the judgment is intrusted to the shaman, who bewitches the condemned person by throwing disease into him or by poisoning him in some other (supernatural?) way. The object thrown by the shaman is a shell, bone, or finger nail, around